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PLACE'S BEGINNING LATIN

By PERLEY OAKLAND PLACE, Litt. D., Professor of Latin, Syracuse University

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A CORRECTION

By one of those errors which seem impossible till they are perpetrated, I failed to attach the proper signature to the article, A Classification of the Similes in the Argonautica of Apollonius Rhodius, THE CLASSICAL WEEKLY 14.162-166. The article was contributed by Professor Eliza G. Wilkins, of the University of Colorado.

C. K.

WORD-GROUPING IN VERGIL

Editors of Vergil have not given adequate attention to the matter of word-order in his poems; indeed, most of them seem to have disregarded the subject entirely. A striking exception is found in Professor Knapp's edition, in which pages 68-70 of the Introduction (§§ 204-212) are devoted to The Order of Words; again, in the Index, pages 564-566, will be found a long array of references to passages in the Notes in which comment is made on matters of word-order. The way of the poets has also been pointed out by Professors Clement L. Smith and Clifford H. Moore, in the Introductions in their editions of the Odes and the Epodes of Horace (pages lxi-lxix, 29-34 respectively). The former states explicitly (lxii) that "the poets have studiously wrought out artistic groupings and sequences which the reader must train himself to grasp and follow". An investigation shows that the groups indicated by these editors for Horace occur also in Vergil; further, it appears that still others occur, in the greater compass of the hexameter, that are not found so easily, if at all, in the shorter lyric lines.

Words that 'go together', or balance in symmetrical groups, are such combinations as adjective and noun, adverb and verb, subject and verb. Symmetry may be of two sorts: we find (1) absolute balance, such as ab c ba; (2) small groups of two or more words each, balancing group with group, but without reversed order of the component words, such as ab c ab. A preposition does not count as a separate word if it is followed immediately by its case; enclitics do not count.

I. *Groups of three words.* These are very common: 1.12 *Tyrii tenere coloni*; 1.27 *spretaeque iniuria formae*; 1.9-10 *tot volvere casus insignem pietate virum, tot adire labores*. It is safe to say that in such groups adjectives that are held off from their nouns are not thereby rendered emphatic, as would be the case in prose; the group admits a central, alien word, without thereby throwing emphasis on the first word.

II. *Groups of four words.* (a) Type ab ba: 1.11 *Tantaene animis caelestibus irae?*; 1.81 *cavum conversa cuspide montem*; 1.29-30 *iactatos aequore toto Troas*.

(b) Type ab ab: 1.4 *saevae memorem Iunonis ob iram*; 2.166 *caesis summae custodibus arcis*.

III. *Groups of five, six, or seven words.* Groups of five, six, or seven words occur, though on account of their length they are less easily recognized, unless they happen to coincide precisely with the compass of one hexameter.

(1) *Groups of five words:* (a) Type ab c ba: 2.149 *mihique HAEC edissere VERA roganti*; 3.475 *coniugio ANCHISE Veneris DIGNATE superbo*; 5.245 *victorem MAGNA praeconis VOCE Cloanthum*; (b) Type ab c ab: 1.354 *ora MODIS attollens pallida MIRIS*; 3.280 *Actiaque ILIACIS celebramus litora LUDIS*.

(2) *Groups of six words:* 2.676 *aliquam EXPERTUS sumptis spem PONIS in armis* (abc abc); 6.563 *nulli fas casto SCELERATUM insistere LIMEN* (aba cbc); 3.277 *ancora DE PRORA iacitur, stant LITORE puppes* (abc cba); 2.379 *improvisum ASPRIS veluti qui SENTIBUS anguem* (abc cba); 4.372 *Saturnius HAEC oculis Pater ASPICIT aequis* (abc abc); 5.603 *Hac celebrata tenus SANCTO certamine PATRI* (aba cbc); 5.714 *pertaesum MAGNI INCEPTI RERUMQUE TUARUM est* (abb bba); 6.111 *eripui HIS UMERIS MEDIOQUE ex HOSTE recepi* (abb bba).

(3) *Groups of seven words:* 5.212 *prona petit maria et PELAGO decurrit APERTO* (aba c dbd); 6.161 *quem socium exanimem vates, quod corpus humandum* (aaa b aaa); 5.417 *si NOSTRA Dares HAEC Troius ARMA recusat* (abc b cba).

IV. Verses absolutely symmetrical occur fairly frequently; some of the groups just listed might equally well be listed as symmetrical: 1.471 *Tyrides MULTA vastabat CAEDE cruentus*; 2.416 *adversi RUPTO ceu quondam TURBINE venti*; 3.152 *plena PER INSERTAS fundebat luna FENESTRAS* (ab c ab); 4.92 *talibus ADGREDITUR Venerem SATURNIA dictis*; 5.297 *regius EGREGIA Priami DE STIRPE Dioreis*; 6.657 *vescentis LAETUMQUE choro PAEANA canentis*; 2.516; 3.245; 3.346; 4.139; 5.245.

V. Very frequently exact symmetry is spoiled by some one word intruding near the front of the verse (in the examples, the intruding word is set in parenthesis): 1.340 (imperium) *Dido TYRIA regit URBE profecta*; 2.728 (nunc) *omnes terrent aurae, sonus excitat omnis*; 4.49 *Punica (se) QUANTIS attollet gloria REBUS* (ab c ab); 6.663 *inventas (aut) qui vitam excoluere per artis*.

VI. The first word and the last word in the verse often go together in thought and grammar, with no internal symmetry: 1.15 *quam Iuno fertur terris magis omnibus unam*; 1.41 *unius . . . Oilei*; 1.74 *omnis . . . annos*; 1.91 *praesentem . . . mortem*. This is true also of the Odes of Horace, though it is not so striking there, since most lyric

lines range from five to twelve syllables only, as against the thirteen to seventeen syllables of the hexameter.

VII. Related words stand at the ends of long unsymmetrical passages: 2.110-111 *illos* . . . *euntis* (*euntis* is an afterthought); 5.609-610 *illa* . . . *virgo* (*virgo* is an afterthought, or, perhaps, a space-filler); 5.664-665 *nuntius* . . . *Eumelus* (*Eumelus* is an afterthought); 5.315-316 *signo* . . . *audito*; 6.687-688 *tua* . . . *pietas*; 2.446-447 *his* . . . *telis*.

VIII. Words that go together in thought often stand in corresponding places, (1) in adjacent verses, (2) more strikingly, in verses not adjacent. This is true of all parts of the hexameter, but it is commoner toward the latter part than at the front of the verse. Compare, for the first foot, 5.256-257 *longaevi* . . . *custodes*, 1.628-629 *Me* . . . *iactatam*; for the second foot, 2.455-456 *infelix* . . . *Andromache*, 1.259-260 *sublimem* . . . *Aenean*, 6.830-831 *socer* . . . *gener*; for the second and third feet, 2.604-606 *omnem* . . . *nubem*; for the third foot, 1.76-77 *tuus* . . . *mihi*; for the third, fourth, and fifth feet, 5.458-459 *quam multa grandine* . . . *sic densis ictibus*; for the fifth foot, 1.160-161 *omnis* . . . *unda*, 2.299-300 *secreta* . . . *obtectata* (compare Ovid, *Met.* 2.124-125 *praesagaque* . . . *suspiria*); for the fifth and sixth feet 1.321-322 *meorum* . . . *sorum*, 4.457-459 *templum* . . . *revinctum*, 1.351-352 *aegram* . . . *amantem*.

IX. It is very common to find an adjective before the main caesura (i. e. at the end of the first metrical colon) and its noun at the end of the verse (second metrical colon): 1.20 *Tyrias* . . . *arces*; 1.36 *aeternum* . . . *volnus*. It is probably safe to say that this occurs at least ten times in every hundred verses. The reverse occurs, but much more rarely, because such a final adjective is unforeshadowed, an afterthought; 1.156 *curru* . . . *secundo*; 1.161 *sinus* . . . *reductos*. Further, the noun and the adjective may stand at colon ends, but in adjoining verses: 1.184-185 *cervos* . . . *errantis*; 1.306-307 *locosque* . . . *novos*; 1.407-408 *falsis* . . . *imaginibus*.

X. Linking-words are often postponed, and are found postponed in every place in the verse; but the pocket into which they most frequently drop is the weak part of the fourth foot. Coincidence of ictus and accent is to be avoided in the fourth foot, just as much as it is to be secured in the fifth and in the sixth. It is avoided in the fourth foot if a word-end falls in the strong part of the fourth foot; and, if this occurs in a verse that also has a word beginning with the fifth foot, obviously there is left a pocket large enough for two short syllables or for one long syllable. The great majority of the linking-words are long monosyllables; hence, if they retreat at all, they are most economically shifted to the weak part of the fourth foot. Examples are 1.1 *Troiae qui primus ab oris*; 1.205 *sedes ubi Fata quietas*; 5.126 *condunt ubi sidera Cori*; 6.372 *coept cum talia vates*.

Such a postponement seems odd and harsh to us; but it is not unknown in English, though not very common. The fact seems to be that we, as well as the Romans, take in a group of words as a unit, and are satisfied in poetry if somewhere in the group we find the linking-word, though commonly we think that the linking-word must stand in the linking-place. English examples can be found in all times and in all types of verse: "His steeds to water at the springs In chaliced flowers *that* lies" (Two Gentlemen of Verona); "The woods and the glens from these towers *which* we see" (old lullaby); "Happy are the faithful dead in the Lord *who* sweetly die" (Charles Wesley); "From Thy wounded side *which* flowed" (A. M. Toplady); "For he may best ensample be To those the cup *that* trowl" (Sir Walter Scott); "The school house near the heather In childhood *where* we met" (G. P. Morris, 1802-1864); "And oh it was the butcher's knife His little heart *that* found" (O. W. Holmes); "The air *how* cold and calm and thin" (A. Domett, 1811-1887); "Compounded was it by *what* laws?" (E. P. Matthews, 1882); "Who did not care to mix with Peate A bleacher *who* had been" (J. M. Barrie).

For Latin examples compare 4.340 *Me si*; 1.607 *In freta dum*; 4.681 *voce deos, sic te ut*; 4.324 *hoc solum nomen quoniam*; 2.663 *gnatum ante ora patris, patrem qui obruncat ad aras* (compare *Ecl.* 3.87 *iam cornu petat et pedibus qui spargat arenam*); 3.473 *fieret vento mora ne qua ferenti*; in the fifth foot, *Ecl.* 1.14 *namque*; *Aen.* 1.154 *postquam*, 6.50 *quando*, at the end of a verse.

Finally, more startling is the postponement to a following verse: 4.472-473 *armatam facibus matrem et serpentibus atris cum fugit*; 5.38-39 *Troia Criniso conceptum flumine mater quem genuit*; 6.792-793 *aurea condet saecula qui rursus*; 6.91-92 *cum tu supplex in rebus egenis quas gentis Italum aut quas non oraveris urbes!* (compare Cicero, *Cat.* 4.10).

XI. Overlapping afterthought. If an overlapping word is a verb, or a needed or foreshadowed noun, there is nothing noteworthy about the overlapping except its frequency: 1.2-3 *Laviniaque venit litora*; 1.10-11 *tot adire labores impulerit*. If, however, the overlapping word be an adjective or other explanatory word, it is not foreshadowed but is an afterthought, and it must be translated as such, and not as an attribute. Compare 2.118-119 *Sanguine quaerendi reditus, animaque litandum* <the sentence is now complete, then comes the afterthought> *Argolica*. Compare Cicero, *Pomp.* 5 *vicos exustos esse* <sense now complete> *compluris*; Cicero, *Lael.* 8 *Quaerunt quidem C. Laeli, multi*; Horace, *Carm.* 4.9.25-26 *Vixere fortes ante Agamemnona, multi*. Vergil has many instances: 2.329-330 *victorque Sinon incendia miscet, insultans*; 2.332-333 *obsedere alii telis angusta viarum, oppositi(s)*; 3.292 *Chaonio*; 5.651 *aegram*; 5.518 *aetheriis*; 5.386 *Dardanidae*. It would seem worth while to print a comma in such places, before the afterthought.

XII. Miscellaneous. (a) Nominative imbedded in an ablative absolute group of which it is the logical subject: 1.474-476 *amissis Troilus armis . . . fertur*, 5.286 *Hoc pius Aeneas misso certamine tendit*. Compare Caesar, B. G. 2.11 *Hac re Caesar per exploratores cognita . . . continuit*; B. G. 1.44 *simulata Caesarem amicitia . . . habere*; Livy 22.17. 7; Sallust, Jug. 18.3 *multis sibi quisque imperium petentibus*, with no construction for *quisque*.

(b) Parallelism of both thought and position: 1.467-468 *hac fugerent Grai*, *premeret Troiana iuventus*, *hac Phryges*; 5.702-703 *Siculisne resideret arvis*, . . . *Italasne capesseret oras* (each example is at the end of a verse). This is not so common as we might expect, considering how frequently single words are so placed.

(c) The mechanism of longs and shorts, and the balanced groups described above, do not prevent clear indications of *psychological subject*: 5.665 *incensas perfert naves*; 6.390 *Umbrarum hic locus est*; 4.171 *nec iam furtivum Dido meditatur amorem*; 2.565 *Deseruere omnes*; 3.312, the pathetic *Hector ubi est?* Compare Cicero, Cat. 3.8 *ab Lentulo se habere*; Velleius Paternulus 2.85 *clamitans fugisse Antonium*.

(d) Sequences in the order of pure prose occur, but not very often, and they are not very long: 1.55-56 *Illi indignantes magno cum murmure montis circum claustra fremunt*; 1.180-181 *Aeneas scopulum interea conscendit et omnem prospectum late pelago petit*; 2.76 *Ille haec deposita tandem formidine fatur*. "There is, in fact, no clear line of distinction between prose and verse, in respect to the order of words, although their general characteristics are plainly marked" (Smith, Horace, Odes and Epodes, lxi-lxii).

In this matter of word-order, Vergil is limited by metrical requirements much less than one might at first imagine; much of the doctrine of prose order can be taken over into the hexameter. The verse is not the unit, as is the couplet in elegiacs, so that both kinds of overlapping occur. The various groupings indicated above seem to justify, for Vergil, Professor Smith's expression for poets in general, "artistic groupings and sequences"; and they are of such a sort and of such a frequency that we can hardly think them accidental. In a wholly different connection, Cicero, *De Natura Deorum* 2.93, Says, *Quod nescio an ne in uno quidem versu possit tantum valere fortuna*, and his words seem equally appropriate here. "The poets have studiously wrought" them out (Smith, Horace, Odes and Epodes, lxii).

To the beginner in Vergil, these groupings, or at least the commonest of them, will be of service in getting out his advance lesson. So, e. g., in dealing with 6.632 *haec ubi nos praecepta iubent deponere dona*, he will join *haec* with *dona*, not with *praecepta* (compare Ovid, Met. 1.416 *cetera DIVERSIS tellus animalia FORMIS* [ab c ab]). Again, in dealing with Aeneid 4.77 *nunc eadem labente die convivia quaerit*, the pupil who is familiar with *Dixi ego idem* (Cicero, Cat. 1.7) or with *domus . . . eadem* (Cicero, Arch. 5) will want to

make *eadem* agree with *Dido* (so Greenough and Kittredge say, "*eadem*, she again"); but the general balancing tendencies of the hexameter point rather to *eadem . . . convivia* (so Professor Knapp and others, though they do not state on what grounds they so decide). To the more advanced student this balancing tendency, artistic grouping, will appeal on quite other grounds. If, in general, perception of form be an important part of artistic study, it would seem to be quite as well worth while to call the attention of readers, younger or older, to these balanced groupings, as it is to the better known combinations of dactyls and spondees.

OHIO STATE UNIVERSITY. ARTHUR WINFRED HODGMAN.

THE PROPOSED SYLLABUS FOR LATIN IN THE JUNIOR HIGH SCHOOLS OF NEW YORK STATE

In December, 1916, a committee was appointed by the State Examination Board of New York State to consider the whole question of the School work of the seventh, eighth, and ninth grades, included in what is commonly termed the Junior High School, and to reorganize and standardize the courses throughout the State. Superintendent Herbert S. Weet, of Rochester, was appointed chairman.

In December, 1917, this committee recommended to the Board the appointment of subcommittees in each of the following subjects: English, mathematics, history and civics, geography, Latin, modern languages, science, industrial arts, agricultural arts, and commercial work.

In January, 1918, the Committee on Latin was appointed. It consisted of Mason D. Gray, East High School, Rochester, Chairman, Alvah T. Otis, White Plains High School, Dr. Thomas H. Briggs, Teachers College, Columbia University, and Professor Theodore A. Miller, University of Rochester. It was requested to prepare a Latin Syllabus for two years, beginning with the eighth grade.

In December, 1919, the Committee on Latin presented a Preliminary Report to the State Examination Board with the request that it be printed and distributed and that, after distribution, a full year be permitted for discussion before action should be taken. As indicated in the Introductory Note of the Report, the Committee proposes to make its Report in three parts. The Preliminary Report comprises Parts I and II. Part I is a discussion of general cardinal principles determining the aims and the values to be embodied in the Report. Part II is an analysis of the methods and the material recommended by the Committee for the realization of the aims and the values assumed. Part III will consist of the specific recommendations regarding the facts of vocabulary, syntax, and inflection to be covered during the eighth and ninth grades, together with an outline of required and optional reading recommended. It will also include in organized form those

recommendations made in Part II which after a year's discussion seem to be most generally approved by the teachers of the State.

One point mentioned above needs to be emphasized. In accordance with instructions, the Report covers a two years' course only, beginning with the eighth grade. In case it eventually seems desirable to adopt as the standard a three years' course beginning with the seventh grade, many modifications will need to be made.

Part I of the Report discusses certain fundamental questions of very decisive importance in the construction of a Latin course. The conclusions reached unanimously by the Committee may be summarized as follows:

1. The 'direct' value of Latin as an *art*, as an end in itself, is dependent upon the acquisition of actual power over the language and either upon the existence of opportunities for subsequent use of the language as a *tool* or upon subsequent *practice* in it and *enjoyment* of it as an *art*.

2. It follows from the incontrovertible facts in the case regarding these indispensable conditions that Latin is of *direct value* to but a very small proportion of the pupils who are studying or will study it in the Junior High School—(probably to not more than one in a hundred).

3. It follows that the great majority of Latin pupils are studying the language for the sake of the indirect values, and that these indirect values are, therefore, not by-products, but the main objectives.

4. The crucial question, then, is whether these indirect values, which constitute the ultimate goal of the teaching of Latin for the vast majority of pupils, are actually realized when the Secondary course in Latin is constructed, as it now is, under pressure from the College, on the basis that the main objective is the acquisition of the language. In other words, are the indirect values implicit in the study of Latin realized *automatically*?

5. This question involves for its final and authoritative answer a thorough analysis of the indirect values implicit in Latin and exhaustive experiments and investigations under conditions which will determine not only whether these indirect values are realized, but also to what extent they have accrued automatically and to what extent they have been explicit objects of attack.

Such an investigation was beyond the resources of the Committee, but a comprehensive survey of the experiments already made concerning Latin and of significant experiments in related or analogous fields convinced the Committee

- a. that the burden of proof that automatic transfer or spontaneous application occurs to any appreciable extent lies upon those who, consciously or unconsciously, assume this principle as the basis upon which to organize a given course;

- b. that there is no evidence that would be regarded by an unprejudiced critic as demonstrating incontrovertibly the actual realization of an indirect value *automatically* in the case of a sufficiently large proportion of pupils to justify its being studied by them. Strong confirmation of this assertion may be found in the fact that no evidence upon this point has been accepted as conclusive by any except those who are interested in the teaching of Latin. In fact, Latin teachers would have been the first to expose the flimsy, unscientific, and wholly unconvincing character of most of the favorable evidence or 'testimony' adduced, had it been advanced in support of any other proposition;

- c. that, when an indirect value is made the conscious and explicit object of class-room work, it is actually realized to an appreciable extent.

6. The Committee accepted the logical results of the facts, so far as they have been brought to light, and lays down as its cardinal viewpoints determining the remainder of the Report the principles that the values ascribable to and implicit in the study of Latin can be realized only by the construction of a course in which the methods and the materials are consciously selected to make those values explicit to the highest practicable degree, that *training in application* should go hand in hand with acquisition, that the principle of postponed returns at present dominating our College-dictated course should be abandoned for one that will insure an adequate return for a year's study of the subject, that pupils themselves should be made conscious of what they are driving at, and that, finally, tests of progress should determine the extent to which the indirect values are being realized.

7. The Committee does not believe that the one out of a hundred for whom Latin will be of direct value, an end in itself, who will gain a real mastery of the language and become, as a result, a leader in the realm of thought and literature, will be sacrificed or even handicapped by such a program. On the contrary, it is confidently expected that such a course, even if it involved a reduction in the amount of Latin read in the Secondary period would actually provide a much more thorough foundation for advanced work and would ultimately in the College period enable a pupil so trained to do work superior to that done to-day.

Part II of the Report, accordingly, consists of an analysis of the indirect values implicit in the study of Latin and of the material and the methods essential to their realization. Three fundamental values are recognized—practical, disciplinary, and cultural.

1. The practical values are concerned with applications to subjects and activities outside of Latin. The Committee gives a fairly complete analysis of such values and applications. It lays chief stress upon the most important of these, the correct understanding of the English language and facility in its use, for two reasons; first, to insure its realization far more adequately than is generally the case to-day, and, secondly, to develop a consciously generalized *habit of application* that will tend to carry over into the other fields of potential applications, both those associated with Latin and ultimately those associated with the broader aspects of life. In the treatment of each element the development of a reciprocal and mutually supporting relation is recommended.

- a. In syntax the relation developed amounts practically to *identification*, with reciprocal assistance given by English on the one hand in solving problems of Latin syntax (both in idea and in the method of expression), and by Latin on the other hand in the understanding and correct expression of identical ideas in English.

The choice of topics, order of presentation, and relative emphasis should be determined in harmony with the principles already discussed, but, practically, at the end of two years the topics now ordinarily included in the first year's work will have been covered.

- b. In vocabulary this principle of reciprocal support of Latin and English has wide scope and should be especially valuable. Latin words explain English derivatives (familiar and unfamiliar), while familiar English derivatives (under definite limitations) assist in solving or at least in retaining more tenaciously the meaning of the Latin word. The choice of vocabulary is obviously determined by the principles previously discussed.

c. In inflection the relation is less obvious, but is not to be ignored. Many Latin inflections have survived in English either in their original form or with regular changes. This relation the Committee recommends should be capitalized to the greatest possible extent in developing declensions, comparisons (especially irregular), and conjugations (especially principal parts).

d. In the treatment of the Latin sentence the Committee believes the approach should be through the medium of those English sentences in which the pupil has been unconsciously accepting the thought on the principle implicit in Latin. Thus a foundation is laid for a clear recognition of the genius of the two languages and for proper emphasis upon and training in *translation* as probably the most valuable of the practical values. The report lays great emphasis upon the necessity of creating in the mind of the pupil a clear distinction between the problems involved in getting the thought of a Latin sentence and the problems of translation.

2. The disciplinary values are in the opinion of the Committee a product of method of *study* by the pupil. Training in how to study is the indispensable condition. Particularly should pupils be taught to differentiate between the problems involved in studying vocabulary, syntax, inflection, and the Latin sentence, and to differentiate accordingly in the methods of study used in studying each element. Independence in acquiring vocabulary, independence in solving syntactical problems, and initiative in attacking inflections are the ideals proposed, based in each case upon careful training in *how to study* each element. The method recommended by the Committee in attacking the Latin sentence involves a slower approach and the reading of a smaller amount proportionately. It would suggest two books of Caesar for the Caesar year instead of four. The Committee will discuss in Part III the reading proposed. This part of the Report has not been formulated. The topic has been discussed informally and I feel confident that the Report will recommend that the reading of connected stories begin as early as possible consistently with the slow approach proposed, that a great deal of easy reading centering in Roman ideas, things, and people be required during the eighth and ninth years, and that, even if Latin is begun in the seventh year, little or no Caesar be read before the regular second year of the Senior High School. We shall then approximate more nearly the vastly greater time now given in the Schools of Europe to the period preceding the reading of Caesar.

3. The cultural values are divided into "extensive" and "intensive". The intensive the committee conceives to result from insistence upon proper standards in translation and the extensive from organized and systematized "obiter dicta", relating to all the various ways in which the Roman civilization was distinctive and in which it affects our lives to-day, and from a definite and continuous course in reading in English (including translations of ancient authors).

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MASON D. GRAY.

THE NEW YORK CLASSICAL CLUB ON THE PROPOSED SYLLABUS FOR LATIN IN JUNIOR HIGH SCHOOLS IN NEW YORK STATE

In THE CLASSICAL WEEKLY 14.128 an account was given of the meeting of The Classical Forum of The New York Classical Club, held, on December 11 last, to discuss the Proposed Syllabus for Latin in the Junior

High Schools of New York State (the report of the meeting did not reach me till after January 1). Immediately after the meeting itself, there was a session of a Committee, appointed by Professor W. E. Waters, President of the New York Classical Club, to formulate the sentiment of the Club with respect to the Report, so far as it could be gathered from the expressions at the meeting of The Classical Forum, and otherwise, and to communicate that sentiment to the Department of Education of the State of New York.

These resolutions reached me before Christmas. It seemed to me best, however, not to publish the resolutions until there should be presented in the columns of THE CLASSICAL WEEKLY an abstract of the Preliminary Report of the Committee on the Syllabus (73 pages). This abstract came to hand only recently. The abstract, prepared by the Chairman of the Committee which issued the Report, has been printed above in this issue. The resolutions adopted by the Committee appointed by Professor Waters are as follows:

1. In view of the far-reaching character of the recommendations of this Report, the Forum feels that it should not be adopted until there has been ample opportunity for full criticism. It therefore urges that action upon it be postponed for at least a year.

2. The Forum agrees with the Report in believing that the dominant principle in the work in Latin in the first year, that is, the seventh grade of the Junior High School, should be the correlation of Latin with English, with special attention to word-study.

3. While general uniformity in the work of the Schools is desirable, the Forum is convinced that to insist upon identity of method, as is done in this Report, is highly objectionable.

4. For pupils in the eighth grade the Forum believes that there should be a steadily increasing emphasis upon the phenomena of the Latin language itself with considerable reading of elementary Latin, and some attention to the Roman civilization as fundamental to our own.

5. In the ninth grade the work in Latin begun in the eighth grade should be so carried on that at the end of the ninth grade the pupils should have covered at least the prescriptions of the present High School syllabus.

C. K.

REVIEWS

A Study of Women in Attic Inscriptions. By Helen McClees. New York: Columbia University Press (1920). Pp. 51. \$1.00.

This Columbia University dissertation, published in the Columbia University Studies in Classical Philology, attempts to collect all the information upon the life and position of women to be found in Attic inscriptions. These inscriptions give us a decidedly different view of women from that offered by Greek literature; the literature often presents a low estimate of woman's real nature and most valuable qualities. The inscriptions show that there was much to render the lot of the Athenian woman happy and they are full of appreciation of her character. Many religious and public opportunities were open to women. Women were priestesses in about forty cults, including those of three

male divinities. Women of the higher classes served as *Errhephori*, as initiates from the altar at Eleusis, as basket-bearers and workers of the *peplos*, etc.; and women of the lower classes engaged in the service of the Eastern divinities. Women made dedications and contributed to public works and were given many honors, such as decrees, golden crowns, and special seats in the theater. The *tabellae defixionum* (in discussing which Audollent's book, *Defixionum Tabellae*, should be mentioned) are a great source of information about the superstitions and the every-day life of the women of the lower classes. The trades and occupations followed by women were not numerous. The greater part were wool-workers, but there were also vendors of hemp, perfumes, sesame, salt, himatia; washerwomen, children's nurses, hucksters, players of the lyre, dancers, makers of woolen caps for temple slaves, and of reeds for repairing a roof. Two physicians are known, and one cobbler.

The subject seems to be very meagerly treated in this dissertation; not even in the Appendix does the list of Attic inscriptions in which women are mentioned carry out the author's intention to be complete (4). No use has been made of Sundwall, *Nachträge zur Prosopographia Attica* (Helsingfors, 1910), or of Kirchner, *Inscriptiones Graecae*, editio minor, to say nothing of Wilhelm's additions to Kirchner, *Prosopographia Attica*, and of many articles which have appeared, since I. G. I-III, containing many Attic inscriptions that deal with women (there are several such inscriptions, for example, in my article on New Greek Inscriptions from Attica, in the *American Journal of Philology*, 31.377 ff. One published there [388] is a case of death in childbirth, of which Miss McClees gives [37] only two examples, one very doubtful). No account is taken of the numerous names of women in Attic inscriptions on Greek vases. The title of the dissertation limits it to Attic inscriptions, but inscriptions of other places (and there are many such; for example, Roussel, *Les Athéniens Mentionnés dans les Inscriptions de Delos*, *Bulletin de Correspondance Hellénique* 32 [1908], 303 ff., mentions Athenian women and their occupations) would have supplemented the knowledge gleaned from inscriptions found in Attica only. A more careful study of the foreign women in Athens would also have yielded valuable information. The Bibliography is very unsatisfactory. The third edition of Dittenberger should be cited, and the *Journals* should be quoted later than 1914 for the *Bulletin de Correspondance Hellénique*, 1892 for the *Delion*, 1914 for the *Athenische Mittheilungen*, 1916 for the *Journal of Hellenic Studies*, 1912 for the *Ephemeris Archaïologike*, which should be *Archaïologike Ephemeris*. Many important journals containing Attic inscriptions, such as the *Monuments Grecs*, which has several inscriptions not in Kirchner, the *Revue des Études Grecques*, the *Revue Épigraphique*, are missing altogether.

The dissertation is a good introduction to the study of Athenian women, but it would be interesting for Miss McClees and profitable to scholarship to study the subject of Athenian women and its larger aspects further, and the Bibliography might well have included such important works as Bruns, *Frauen-Emancipation in Athen*; Braunstein, *Die Politische Wirksamkeit der Griechischen Frau*; Notor, *La Femme dans l'Antiquité Grecque*; Donaldson, *The Position and Influence of Women in Ancient Athens* (see the *Contemporary Review*, Nos. 32, 34, and Donaldson's book, *Woman, Her Position and Influence in Ancient Greece and Rome and among the Early Christians*, Chapter V, 49-76, on Athenian women); Haley, *The Social Position of Women in Aristophanes* (*Harvard Studies*, 1 [1890], 159-186); Mitchell Carroll, *The Women of Ancient Greece* (see *THE CLASSICAL WEEKLY* 2.22-23); Sturgeon, *Women of the Classics* (1914).

None of the topics is treated exhaustively. Much more could be said about women in connection with religious associations and public honors, dedications, *tabellae defixionum*, trades, mortgages, and boundary inscriptions, sepulchral inscriptions. The literature on *tabellae defixionum* (compare Fox, *The Johns Hopkins Tabellae Defixionum*, *American Journal of Philology* 33, Supplement, 1-68) has been very imperfectly studied and even the few inscriptions which have been consulted are not always understood. On pages 30-31 the author speaks of "Athenagora" as a flute-maker's wife, although the Greek text names, if we accept Wuensch's text, which Miss McClees cites, Cimonocles the *σφυροποιός και τέκτων*, who is hardly a flute-maker, and a *man* named Athenagoras (I. G. III. iii. 55). In the next inscription cited (31), a phrase is translated by "women who offer themselves"; it should be the 'women who shall offer themselves'. On page 35 two gravestones are mentioned "with the symbol composed of the letters P F E of which the meaning is not clearly understood". On looking at the text of the inscriptions I find that this is the symbol which occurs so frequently in Christian and even Pagan inscriptions, which to the pagans meant *χρῆσις*, to the Christians *Χριστός*, the ligature being the first two letters of the sacred name. In one case (I. G. III. ii. 3525) the symbol occurs three times and the Greek letters alpha and omega are added to it, meaning that Christ is the alpha and the omega of things. Many parallels could be cited to show that, to a student of epigraphy, there is nothing obscure about the symbol. There are many cases of epitaphs which contain warnings against disturbing the tomb, not few, as Miss McClees says (39). For the very late fourth or fifth century Christian inscription cited (39), ending with *anathema maranathan*, there should be an explanation of the Syriac words *Maran-atha*, which occur also in 1 Corinthians 16.22. For the mother and the sister of Dexileus a reference to Brueckner's discussion in *Der Friedhof am Eridanos*, 57 ff., would be useful; a reading of this discussion and of the later articles on

the cemetery of the Cerameicus would have yielded much for the study of women in Athens.

The proof-reading has been poorly done: there are several bad misprints.

THE JOHNS HOPKINS UNIVERSITY. DAVID M. ROBINSON.

A Teacher's Manual Accompanying the Breasted-Huth Ancient History Maps². By James Henry Breasted and Carl F. Huth, Jr. Chicago and New York: Denoyer-Geppert Company (1920). Pp. 134.

In THE CLASSICAL WEEKLY 10.168-169, under the caption Maps Illustrating Ancient History and Ancient Geography, I called attention to a series of maps, 44 x 32 inches, edited by Professors J. H. Breasted and C. F. Huth, Jr., of the University of Chicago, and published by the Denoyer-Geppert Company (460 East Ohio Street, Chicago, or Grand Central Palace, New York City). I stated that a manual for teachers was to accompany and explain the maps. I have recently seen a copy of the second edition of this manual (\$1.00). This new edition is meant to accompany the third and fourth editions of the maps. In these last editions of the maps the maps originally designated as B 2 and B 3, dealing with Ancient Orient and Palestine, and Egypt and Early Babylonia, have been consolidated. A new full sheet map of Greece has been added, and a new map has been substituted in the Sequence Map of Greece (a combination of <maps representing> successive periods on the same sheet").

The Teacher's Manual contains an Introduction on The Mediterranean World and the Near Orient (13-19); Greece (19-24); Italy (25-32). At the close of the Introduction there is a very brief Bibliography, which suffers from a fault all too common in such bibliographies. Far too little is said about the books named. Of what value are such items as "Nissen, *Italische Landeskunde*", "Myres, *Greek Lands and Greek Peoples*"? It would be easy enough to add just when and where these and the other books named were published, and, when a book has gone through several editions, it is worth while—indeed necessary—to indicate which edition is meant.

This same lack of precision characterizes the bibliographies throughout, in the later discussions.

The section on Italy (25-32) discusses such matters as the general geography and geology of Italy, the relation of the Po Valley and of Sicily to Italy, the resources of Italy (grains, timber, vegetables, imports, livestock, fish, oysters, minerals), the suitability of Italy to agriculture, the handicap imposed on manufactures by the lack of raw materials, the influence of the geographical environment on the character of the people, and on its political and cultural development.

The rest of the book (33-130) is taken up with a description of the maps, and a discussion of a good many other topics which, in the hands of a skilful teacher, the maps may be made to suggest to the pupils. Thus, Map B 13 shows three things: Republican Rome, Imperial Rome, Fora of the Emperors. The discussion

of this Map (97-105) includes a "sketch in a very general way of the historical growth of the city"—the earliest settlement on the Palatine Hill (Roma Quadrata), other settlements in the neighborhood, the amalgamation of these settlements, the new fourth century city (once called the "Servian City"), trade and business in the fourth century, the general appearance of the city in the third and second centuries B. C., the new buildings erected in the time of Augustus, the administration of the city, the fire in Nero's reign, the structures erected by Trajan, Hadrian, Septimius Severus, and Aurelian. To the bibliographical hints given in connection with all this (104) something may be added: F. S. Dunn, *Rome, The Unfinished and Unkempt*, The Classical Journal 10.312-322; W. Dennison, *The Roman Forum as Cicero Saw It*, The Classical Journal 3.318-326; N. W. DeWitt, *The Origin of the Roman Forum*, The Classical Journal 14.432-440.

The descriptions of the maps are very good, and they are made better by references to various books or articles which throw light upon them. At the close of the discussion of each map, there is a series of questions, meant to help the reader in getting control of the points brought out in connection with the map.

C. K.

THE CLASSICAL CLUB OF PHILADELPHIA

The 155th meeting of The Classical Club of Philadelphia was held jointly with The Oriental Club on Friday, March 4, with 54 members and guests present. The speaker of the evening was Dr. D. G. Hogarth, Curator of the Ashmolean Museum. Dr. Hogarth discussed, informally and most interestingly, Recent Excavations in Cilicia and the Near East, expressing the opinion that, of all possible rich archaeological fields, Cilicia offered the best prospects for valuable results. Dr. Montgomery, President of The Oriental Club, who presided at the meeting, discussed recent work and prospects in Palestine, and Dr. Jastrow gave an interpretation of Genesis X.10.

The 156th meeting of The Classical Club of Philadelphia was held on Friday, April 1. Professor H. B. Van Deventer, of the University of Pennsylvania, was elected President for the ensuing year, and Dr. Lewis R. Harley, of the Central High School, Vice-President. Professor Shirley H. Weber, of Princeton University, the guest of honor, read a paper on The Greek Non-Literary Papyri. After a brief sketch of the discoveries of papyri and a bibliography of present day literature concerning them, Professor Weber showed how these non-literary papyri shed light on the chronology of the Ptolemies and illustrate certain problems in Roman history. Taxation and revenue, local and provincial law, contracts, agriculture, labor problems, are all made clear by these wonderful documents. The language of the papyri was discussed, and the light they shed on the language of the New Testament and on the pronunciation of Modern Greek. The breakdown of the classic syntax was shown, and the parallel influences working both in Greek and Latin to change synthetic forms of construction to analytic forms. But the most important feature of the papyri is their human element. Ancient literature is an aristocratic literature; in the papyri we get glimpses into the lives of obscure people, found nowhere else. B. W. MITCHELL, Secretary.

PEGASUS AS THE POET'S STEED

In many of our best books of reference—English, French, and German—we are told that the conception of Pegasus as the 'poet's steed' is found first in Boiardo's Orlando Innamorato; also, that it was definitely ascribed to Boiardo in Der Neue Teutsche Merkur, in 1796. Both these statements seem to be wrong; see Modern Language Notes 23.32; 36.58.

In the Revue Archéologique for 1920, 234, M. Salomon Reinach suggests that this modern conception of Pegasus is due to a humanistic misunderstanding of Catullus 55.16, Non si Pegaseo ferar volatu, though he can trace it back only to the middle of the sixteenth century. In Modern Language Notes 23 (1908), 32, I quoted it from a Spanish poem of the year 1497, Juan del Enzina's Tragedia Trovada á la Dolorosa Muerte del Príncipe Don Juan:

Despierta, despierta tus fuerzas, Pegaso,
Tú que llevabas á Belerofonte;
Llévame á ver aquel alto monte,
Muéstrame el agua mejor del Parnaso, etc.

I have lately found it in a poem by Tito Vespasiano Strozzi (the maternal uncle of Boiardo). Here the poet appeals to Ercole I. d'Este to organize an expedition against the Turks, and promises to accompany this 'second Hercules'—unless his Pegasus 'casts a shoe':

Se non si sferra il mio destrier Pegaso,
Disposto son, Signor, seguirti anche io
Di dove nasce il sol fino a l'ocaso;
Chè felice è colui che muor per Dio.

This poem is printed (from a Ferrara manuscript) in Anita Della Guardia's Tito Vespasiano Strozzi, Poesie Latine, 229-232 (Modena, 1916). The exact date is hard to fix, but it seems to have been written about 1483 or 1484. In any case, the closing lines read as if the *destrier Pegaso* were already a rather familiar fancy. Compare Byron, Don Juan 5.2, "Now, if my Pegasus should not be shod ill".

But, after all, is the fancy so certainly humanistic? Possibly something of the sort is implied in an early epigram of the Greek Anthology, 13.29 (by Nicaenetus, third century B. C.). The literal meaning of the passage may be given in Mr. Paton's new rendering: Wine is a swift horse to the poet who would charm, but, drinking water, thou shalt give birth to naught that is clever. This Cratinus said, etc.

The old Bohn translation of the same epigram, in Athenaeus 2.9, was more picturesque:

But wine is the horse of Parnassus,
That carries a bard to the skies.

THE JOHNS HOPKINS UNIVERSITY. WILFRED P. MUSTARD.

CICERO, IN CATILINAM 3.11

The first sentence of Cicero, Cat. 3.11 runs thus: Leguntur eadem ratione ad Senatum Allobrogum populumque litterae. Most of the School editions I have seen interpret *eadem ratione* as meaning 'to the same effect', i. e. 'with the same contents'; they thus

refer the expression to *litterae*. None, to my knowledge, has any explanation to offer for the abnormal construction which thus confronts us.

No doubt, they are led to the above interpretation by the parallelism of Cicero, Cat. 3.10, where we read, Recitatae sunt tabellae in eandem fere sententiam (i. e. scriptae). The parallelism might be questioned in view of the dissimilarity of case, though nobody will deny that the word *ratio* is elastic enough to have the meaning referred to above.

But what of the unusual construction? Who would dare say that such a resourceful stylist as Cicero could not have expressed himself otherwise, as in fact he does in Ad Att. 1.11.1: epistulis tuis perdiligenter in eandem rationem scriptis. Why not explain *eadem ratione* by 'in the same manner', 'with the same formalities', i. e. with the formalities which were observed when the other letters were read—presentation of the seal to the author of the letter and its recognition by him?

With such an interpretation *eadem ratione* becomes an ablative of manner modifying *leguntur*, which it immediately follows. The sense is quite satisfactory and the rules of construction are observed. This explanation is mentioned by Wilkins in his edition of the Orations against Catiline (Macmillan). Tunstall, in his edition (D. C. Heath and Co.) translates the phrase by "in the same manner", without further commentary.

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ROMAN WIT

All sorts of questions come to the editorial desk. One that came to me some time ago led me to make a statement with respect to articles dealing with Roman wit. The information contained in that reply may be of service to others. I referred my correspondent to the following articles: F. W. Kelsey, Cicero as a Wit, The Classical Journal 3.3-10 (November, 1907); F. W. Kelsey, Cicero's Jokes on the Consulship of Caninius Rebilus, The Classical Journal 4.129-131 (January, 1909); Irene Nye, Humor Repeats Itself, The Classical Journal 9.154-164 (January, 1914).

C. K.

THE FALL OF TROY

A Dramatization of Vergil's Aeneid, Book II

Attention should have been called long ago to the fact that, in May last, at the Phebe Anna Thorne Model School, at Bryn Mawr, a play, in English, called The Fall of Troy, was produced. The play was written by four members of the class of 1920 of the School, and produced by them with the assistance of other members of the School. The play was published in a periodical supported by the School, entitled Pagoda Sketches, No. II (June, 1920). See pages 3-23. In the brief Introduction, it is explained that the play is fundamentally a translation from Aeneid, Book II. To secure coherence and dramatic effect the longer speeches were omitted or shortened and a few speeches were inserted, such as speeches by Cassandra and Helen. For the sake of unity, changes of scene were allowed. Actual warfare and death scenes were omitted; otherwise the play follows the Aeneid as closely as possible.

The verses read well. Taken all in all, this was a highly creditable performance.

C. K.